Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

[For the Christian Register.]

A DAY OF REVERIES.

Although I delight in the society, and highly enjoy the conversation of my friends, there are times when I prefer to be alone. And though naturally possesing a gay and cheerful flow of spirits, I sometimes love to indulge in a sober and pensive melancholy. Not that it is pleasing of itself, but leads to reflections from which, when I recover, I seem to have imbibed a calm and well-tempered state of mind. A qualified soberness, whose influence is not for a day only, but is durable and lasting. In fact, I feel as if made better by such feelings, therefore I not only indulge, but encourage them. However singular it may appear to others, I call a day thus spent, one of my happiest and best days. I would never be denied, for I love them much. Poetry and music possess a far greater interest and melody when wrote or sung under the influence of a wild and pensive sadness. We should not, if we could, be always gay. Though there is a time to laugh, and a time to rejoice, there is also a time to be sad, a time to weep, and a time to mourn. I would have all be sad and pensive at times, for from melancholy, we may learn sweet lessons, that can be found no other where. For the employment of a leisure hour, I have here hastily and very inadequately described a day of this kind. If it should prove the source of gratification to the reader, I shall rejoice; still more should I rejoice, could I impart to another, in any degree the happiness I enjoy in a day thus passed. I believe it to be true, that many of the sources of our highest enjoyments owe their interest to a tinge of sadness, with which they are shrouded. The day of which I am about to speak, was spent in wandering through the fields of the place of my nativity. I revisited the places of my youthful sports, and the scenes of my earlier days. Scenes around which memory throws her strongest embraces, and fondly clings to, until time with us shall be no more. I had been absent eight years—eight short years. To me, their having gathered themselves to all past time, appeared but as a dream. It seemed but yesterday, since in the thoughtlessness of youthful gaiety and childlike innocence, I had sported with my juvenile companions, through each and over all these scenes. My mind could hardly conceive of the lapse of so much time. How great the contrast between the anticipations and the retrospections of eight years! I closed my eyes, and turning my thoughts upon myself, an involuntary exclamation escaped me—so long, it is impossible! I looked around, and tracing the finger of time upon all about me, was not only convinced, that so much time had actually passed, but soon began to question if so great a change could come over everything, in so short a time. The great alteration, that as a spell of enchantment, had crept over all, with a still small and solemn tone of voice, brought the conviction which a strong memory made hard for me to believe. I devoted the whole day among those places, that were graven with the deepest lines upon the tablet of my recollections.

The brook, which I had daily crossed as I walked "unwillingly to school," whose waters ever bubbled in their vain attempts to cover the pebbles that impeded its course, had now by the hand of successful enterprize been excavated into a wide and deep canal. The tall masts of a vessel from a foreign shore, now towered and spread their broad arms above the very spot I had so often crossed. The murmurs of the brook, were now drowned in the boisterous song of the noisy crew, as they discharged their freight upon the busy wharves. The quiet and shady grove, hallowed by the moss and evergreen of centuries, had bowed before the axe, and the plough had obliterated the footsteps of its sequestered walks. I visited the river where on Saturday afternoons, or on holidays, I angled from the banks, or more venturesome had essayed the oar in some of the small boats kept near the old grist mill, which stood at the junction of the tide-water with that of the stream.

The river was the least changed, but even there, the rough places had been made smooth, and the crooked straight. I recalled to mind how narrowly I once escaped a watery grave in one of those excursions. With feelings of gratitude, I turned to seek the cot of the old man who at the risk of his own, had saved my life. I will tell him (thought I as I quickened my steps) that I still remember his kindness. As he must now be old, perhaps I can return, in some humble degree, the debt I owe him, for he was one on whom

"——fortune smiled not at his birth,
And penury had marked him for her own."

This thought added new vigor to my pace; the possibility of being enabled to requite his kindness in any manner, for the moment arrested the train of reflections which had begun to flow through my mind. I crossed the fields to his well known cot, and asked of a man at work in the garden, for my benefactor. His answer checked at once the pleasant emotions that had arisen in my bosom. Four years since he had paid the debt of nature, and his family, with his elder son at their head, had, in the characteristic spirit of enterprize, for which our countrymen are well known, emigrated far into the unsettled and unknown West. There now remained not a being in the town, along whose veins coursed a drop of kindred blood, nor even one who bore his name. I resumed my walk, and the pensive hue of my previous reflections, was renewed with an increased intensity. His fathers had been among the first proprietors, and they at one time made not only one of the most prosperous, but one of the most numerous families, of the adjacent country. Now in the course of time and the tide of events, even their name had become extinct. Such is the destiny of man: surely he cometh forward as the flower of the field, and is cut down; he fleeth also like the shadow, and continueth not.

The mill, that was the wonder of my boyhood (and had required many a visit, to satisfy the curiosity, I have always had for inquiry and investigation, of whatever was novel or hard to be understood) had now become an extensive manufactory, with machinery as complex for the intellect and capacity of a man, as that of the mill had been for a boy. The old orchard, a favorite and much frequented resort, was now entirely removed. Instead of the former variety, a wide spread field of waving grain with a continual sameness, had usurped the soil. Beneath the shelter of a solitary tree, (a particular friend of my earlier days) I paused, and demanded where had gone all its former associates? The grain, with its never ceasing undulations as it bowed in furrows before the ripening breeze, in that soul-stirring voice, which comes from the ocean's waves, as they break in undying murmurs upon the time-washed shore, answered, that as a wave of the sea, they had passed away. My fancy immediately drew a strong similitude, between this field of yielding grain, and that emblem of eternity, the wide, eternal, and almost illimitable ocean. The reflections of the Rev. Mr G********d upon the eternity of waters, as I recalled them to mind, harmonized with the melancholy, which the great change that had spread over all around, had inspired my feelings. I gave myself up to its influence, and for a time, with a weakness, which perhaps the reader may think more corresponding to the past time of childhood, I wept even as a child.

There remained not one of all those scenes unaltered, to which I had so often, in imagination recured during my absence—around which were entwined so many fond remembrances, that they had almost attained a sacredness of their own—all—all were changed—or had passed into oblivion. I had seen those, who had borne the appellation of friends, change, and the ties of fellowship trampled on and disregarded. In proportion as I had been compelled to withdraw my confidence from mankind, my attachment to inanimate objects seemed to increase. Among those objects, the scenes of my youthful days, held a pre-eminent distinction. Now for the first time, I learned that even those could change—could lose all, that caused them to be beloved. Alas! and is there no one thing here upon earth, upon which we can fix our affections, that will remain permanent? I had returned to my friends, but they knew me not, nor hardly could I recognize them.

Could I lay my hand upon my heart, and say, since I left my home, in innocence and simplicity—while plunged in the vortex of an animated business life—when far from the saving influence of a parent's eye—when all I met, were each for self only—in all the scenes through which I had passed, at home and abroad, by sea and by land, of business and of pleasure, that I had come out unscathed and untainted. If the question was a natural one, so was the answer.

The truth of the lines of one, who could, (if he would not debase his muse and his name, by so much of that which is at once demoralizing and heart-sickening in its tendency,) be one, the most loved of all those that have ever touched the spirit kindling power of poetry, is often felt in every stage of life.

"——There's bliss in tears,
When he who sheds them, inly feels
Some lingering stain of early years
Effaced, by every drop that steals."

My soul began to enjoy the deep growing melancholy that pervaded my every thought. I avoided the accustomed walks of men, and rambling unheeding and unheeded, over hill and dale, sought the deepest shades of the neighboring woods. My way accidentally led me through the churchyard, and I was pleased to encounter it, for in communing with the inmates of the silent home of the dead, pensiveness controls and guides the thoughts, without our aid. I was in the proper mood, for such a place. I have always loved to frequent those mansions of quietness and rest, and in my travels, they form no small part of the attractions that interest me. I never could see any reason for that negligence, which so universally marks our cemeteries. Instead of being a favorite resort as they should be, they are almost always shuned and avoided. The living can there learn a most useful lesson, and the dead are at no trouble to teach it. At this time, it was a luxury, a feast, for the better feelings of the soul. Scattered in thick profusion round, were the mementos of many I had formerly known. More than one of my playmates, had "ere crime could soil, or sin allure" here found a long home, and were at rest. Here was the grave of one, envied by all the school for his sportive agility and fleetness, though those qualities were excelled, by his uniform good nature and the kindness of his manners. On the other hand lay in peace and quietness, one whose innocence, humility and beauty was combined with every grace and virtue, that could be merit in her age. I knew them well. For several years, we were engaged in the same studies, and were classmates. They remained, when I left the school, and their acquaintance had ripened into a pure and devout affection, the consummation of which, must have been in Heaven. For that, they seemed formed, and God in his kindness has called them home. "They were lovely and pleasant in their lives, and in their death they were not divided." I trod over the remains of many of the old men, to whom I was always taught to bow. And there were the graves of those, who had been born, sickened and died since I last was there.

I devoted some time in reading the simple and touching epitaphs which friendship had caused to be engraven to the memory of the departed. Then, resuming my walk, was soon far immersed in a thick and shady forest. The silence which pervaded the place, was in exact unison with my feelings. The unwritten music of nature, breathed a gentle and soothing voice to my mind.

At late twilight, I was seated upon the brow of one of the loftiest precipices of an extenstive quarry of granite. Even this vast mass of enduring rocks, was fast disappearing. That which had laid self-bound, from the time when "God said let there be light," was now torn from the bed of countless ages, transported and sold as merchandize. The time appeared as if fulfilling the prediction, "the mountains and islands shall be moved out of their places." The sublime words used in connection with those I have just repeated occurred to me, and "the sun was darkened, the heavens being rolled together, even as a scroll," while the voice of the angel was heard proclaiming, "that time shall be no longer." What then is the destiny of man? Where is that 'bourne, whence no traveller returns?' We have a natural feeling, and education has taught us to believe, that we shall exist somewhere, and somehow, after our present existence shall have terminated. Our reason strengthens the belief, and revelation confirms it. But how, or where, we know not. We say in heaven.—What, and where is heaven? It is, "where the weary are at rest," where "the mourner shall be comforted," and where "all tears shall be wiped from all eyes." Where we shall more fully comprehend and know the Deity, with all his perfections and attributes, than is possible for us now to do. But where is heaven? above, around, or below? Is it another planet, the sun, or some other sphere, now to us unknown? Heaven (one tells us,) is the throne of the Most High.—It is in His immediate presence.

In the warm imagination of youth, uncurbed by education or reason, we supposed it far above the clear blue sky, or starry firmament. Revelation hath taught us that God is a Spirit, and is omnipresent. Then where is heaven? Why not here, where we now are? If our mortality shall put on immortality, and we exist in an disembodied state, it may be, even here. Who can say, that the spirits of our deceased friends are not now about us? May we not, in the next stage of our existence, be permitted to linger around the scenes of our infancy, or watch with untiring care, over the friends whose spirits are yet enchained by the enslaving robes of mortality, which confine the soul to all that is material? When we become etherial essences, or particles of that all-pervading intelligence, which gives the spring or source of thought to all mankind, where can be our home, our abiding place? What will be our occupations or our pursuits? Without an object or an aim, wherever, or however we might be placed, we could not be happy.

We have something within us, that tells us we may then be permitted to approach nearer to our Father, when our aspirations, and our prayers shall partake more and more, of that holy and spiritual nature, of which we now are sometimes enabled to catch a foretaste, in seasons when our souls seem to quit this mortal sphere, and soaring away on the wings of pure desires and holy meditations, returns laden with convincing proofs of the truth of the divine revelation of religion. If what we call God, is the principle, or spirit of active goodness, benevolence, and purity, how can we approach those attributes, but by endeavoring to participate and engage in the same affections, the same feelings?

Such were some of the reflections or rather imaginations, which floated through my mind without order, and without any effort on my part. As I was much fatigued, I reposed against the trunk of a fallen tree. The gentle evening breeze, that lightly stirred the leaves into a soothing whisper, was refreshing to my wearied frame. All was free from the hum of busy men. The echoes of the drill and stone-hammer, which had rung and reverbated over the hills and through the woods, during the week, are now at rest. The workmen had retired to their homes, leaving

"The world to darkness and to me."

The evening was perfectly mild and clear, the stars shone with more than their usual lustre. The moon, as she rose full and bright in the East, appearing as if kindling the distant trees that intercepted the view, into one general and wide-spreading conflagration. While the glimmering reflections of the sun upon the clouds that overhung the Western sky, gave a promise of an early return on the morrow's morn. A beautiful emblem of the purest hopes and strongest faith of the dying Christian, as in the evening of life, the soul springs away in the confident anticipations of entering upon the morn of a sabbath of eternity, whose sun will never decline, nor where evening shades will ever prevail. Farther in the woods, the whip-poor-will's unchanging notes, gave an additional solemnity to the whole. At a short distance in the lowlands, a myriad of frogs seemed devoutly engaged in their monotonous hymn of praise and thanksgiving. That thought-moving spirit, which ever dwells in nature's wildest scenes, could be distinctly heard in the respirations of the rocks, and was responded to, by the trees of the forest. It was a Saturday eve. The morrow was one of those sabbaths peculiarly sacred, as the day for the celebration of the ordinance of the sacrament, which recalls so forcibly to the mind of all, the last hours of our Saviour upon earth; and which carries us in imagination back through the lapse of ages, so that we almost hear the parting words of our Master, and almost bring his form to view, as he led the way up to his Father, and our Father, to the realms of bliss, and unalloyed happiness. The thoughts, that had filled my mind during the day,—the scene before me—and the duties of the morrow, inspired me with a sacred awe. 'Expressive silence, mused the Creator's praise.' His footsteps were to be heard, on every side. The soul felt His presence, and bowed before Him in adoration. One could not help feeling the truth of an accidental remark of the infidel Rosseau,—"How delighful the serene calmness, and how exalted the happiness, that is given the soul, after having in sincerity, and fervor, addressed the Deity in prayer."

A strong enchantment bound me to the place. I thought not of friends nor home. My mind was struggling in its efforts to escape its tenement, and wearied nature yielded to repose, and I slept. My thaughts still active, depicted the following dream.

I thought, I was perplexing myself with the questions I have before stated, when from the deepest and most shadowy part of the woods, an old man advanced towards me with a staff, which he seemed to carry more for a companion, than for the aid it might afford him. Imagination cannot conceive a more venerable and sage-like form than his. His features seemed formed of wisdom, and kindled with benevolence. His eye bespoke an intelligence unearthly, and awful, yet there was nothing repulsive in their appearance; on the contrary, there was an indescribable something, that charmed the beholder, and held him spell bound with admiration. His whole appearance inspired me with the deepest veneration, yet unmixed with fear or restraint. He smiled as he approached, and addressed me as follows.—"The peace of heaven be with you, young man. Your thoughts are known to me, I understand the perplexing questions that have agitated your mind. Know now at once and forever, it is in vain for you to try "by searching to find out God," "with Him only is wisdom and strength, He hath counsel and underatanding alone." You have but begun your career which is never to end. All that would, or could contribute to your happiness here, God has given you to know, in His word. "Search the scriptures, for in them ye think ye have the words of eternal life," and it is so. Your Saviour in the last manifestation of God to man, has plainly set before you your whole duty. "Love your God, with all your soul, and might, and strength, and love your neighbor as yourself. Do unto others, in every respect, as you would wish them to do unto you, in like circumstances. Be kind, one to another, doing good unto all, even as your Father in heaven, who sends his rain upon the just, and the unjust." Your Saviour is your pattern, seek to know and imitate him. Why will man overlooking his plainly written duty, "imagine vain things?" Why waste his mental energies in speculations, which if they were either one way, or the other, could not effect his duty here, either to himself, his neighbor, or his God. When men endeavor to reason into the mystery of the future, angels in pity weep over his folly. I know the desire of knowledge is an instinct of your nature. Obey it. It is the spirit of your Creator within you, that moveth you to action; but it is your duty to guide and control it. Study the grand volume of nature. Every page is full of instruction. Not a plant, or a particle of matter exists about you, whether animate, or inanimate, but speaks your Maker's will, and proclaims Him as good, as He is great. Seek to know Him, as He is revealed in revelation and His works. Listen to that eternal, unceasing never-dying voice of all creation, that is now audibly sounding in your ears; and learn His kindness and tender mercy, from every thing. Learn to know yourself. Study the motives of every action. Your actions may be pure and lovely in themselves, while the motive, that prompts and governs them, may be altogether evil. Let duty, ever be your watchword. A deep, devout, and heart-pervading trust in the goodness and wisdom of your Father, is your best companion. Commune often with your God; and be still. Be "pure in heart," and never let a desponding doubt, darken your hopes of the future. Rely upon this, your future state, desires, and participations, will be such as, "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive." When next we meet, may it be in the mansions prepared for the faithful followers of Christ. Deserve, and the blessing of God shall ever be upon you. Farewell,—but remember, that mortal word is never heard in heaven."

Q——.

[Written for the Christian Register, and first published in the Unitarian Advocate.]

ORTHODOXY VERSUS HARVARD.

We have had repeated instances of the opposition of the Orthodox to Harvard College. It is not known, however, so generally as it should be, that they are making every exertion in every quarter and by every possible instrument, to injure the reputation and interests of the College. I have no hesitation in expressing the belief, that many clergymen and other influential members of the community are saying things which they themselves do not more than half believe, to prevent young men from going to Cambridge. I know they cannot believe them wholly, because I *know* they are not true, and that many of those who report them have been at the College recently, and must also have *known* they were not true. We have reason, too, to suspect their fairness, when we hear them in one breath assert that there is no religion in the College, either among teachers or scholars, and in the next breath complain and condemn them because the professors are awakening in the students an interest in religion, and leading them to express that interest by joining the church. A more unworthy or shameful accusation, I have never known. The very step which the Orthodox themselves always regard as evidence of religion, and of which they make continual boast—viz: inducing young people to join the church—this very step they here sound abroad as sectarianism, and endeavor to raise upon it a new prejudice against the Institution.

I am led to think of this subject and to speak of it, from having lately received an account of another and still more singular attack, or rather more singular circumstances in which to venture an attack. A Mr Sumner was ordained a few weeks ago over an Orthodox society in Worcester county. A Mr Stearns (there are cases where it is right to mention names, and so public an occasion as an ordination, is plainly one) gave the Right Hand of Fellowship. And will it be believed, that he contrived and dared to bring into that exercise a gross assault upon Harvard College? How he managed to get it in, I know not, nor care not. But he did speak of it, in no sparing or delicate terms; terms such as these—'the profligate daughter of the church'—'who has apostatized, and ought not to bear the name of Harvard; if such things are known in heaven, how must that good man weep over it.' I do not pretend to give his precise words, but these, I am assured by an eye and ear witness, are very near if not exact, and at any rate do not convey half the grossness of the attack. And this in giving the Right Hand of Fellowship! I have no words to express my sorrow and contempt of such things. I will only add—what indeed is no slight aggravation of the abuse—that the gentleman who uttered it, a graduate of Cambridge College, is said to have received the benefit of its charitable funds while there, and is now a settled clergyman within the limits of the town.

TRUTH.

[For the Christian Register.]

DR SPURZHEIM'S RELIGIOUS VIEWS.

MR EDITOR,—I saw with some interest, the other day, in the 'Recorder,' (I believe it was Nov. 14th,) some remarks concerning the late Dr G. Spurzheim. It seems that the writer had been sufficiently touched with the power and the sweetness of that noble spirit, to wish to prove that it was Calvinistic, and held to the same philosophy as Edwards and Dwight. I am truly glad to see such a tribute, to goodness so universal, that it can afford to be divided between all sects of Christendom, and still have enough left to the individual, to constitute Dr Spurzheim a sect by himself, above all the rest. But enough of that. I intended to speak of the *doctrine* of the little article, on which I am commenting. So, total depravity, turns out to be the physical nature! As to ourselves, we have always believed that the animal nature gave men "a great deal of trouble,"—to use the gentle words of the good Dr himself. And some years since, it was asked in the 'Christian Examiner,' whether gentlemen on the other side, (Ah, it is painful to talk thus in the Christian Church, which ought to "take sweet counsel" together in brotherly love, instead of using the forms of the Parliamentary debating language,)—whether they contended only for a *physical depravity?* We were not aware that Unitarians, as a sect, ever denied that there was "a law in the members warring against the law in the mind." Why is it that such strange insinuations are made? "It is the animal divides;" but the sentiments proper to man unite.—The sentiments proper to man, do justice; they wish well to others; they hope all things; they reverence; and in all these things they are firm. As to Will,—so long called depraved,—it is a possible effect of the inquiry into causes, and that comparison of all things with each other, whence results a judgment, that on some subjects is so much above all else on earth, that it has been called creation, but which is not creation, for man is not the Creator,

but only sees those harmonies which the Father has created for him. *The will is a possible effect*, and not a *necessary one*;—(this was Dr Spurzheim's doctrines,) and what *can be*, yet *may not be*, is *free*.

And in regard to the fatalism and necessity. It has been fairly charged against some Unitarians, that they had too much of the latter doctrine. And are they not as a sect, remarkably *trustful of Providence*; which is all the *fatalism* that Dr S. contended for?—At any rate, it is charged against them, that they are lukewarm in action, and let things go on too much of themselves.

It is hard to settle the claims of contending sects, however. We are all very imperfect. Perhaps it would be well, if we should all lay aside party spirit, and take a new route. In regard to human nature we could assume, without any dispute perhaps, that men are a combination of body and mind; in regard to God, that he is the Father, and the Friend; in regard to the object of human life that it is to make the body the servant of the soul;—and in regard to the method,—that we should observe nature. Morever let us all,—remembering Dr Spurzheim's most impassioned burst of eloquence,—be "*martyrs to truth*." Then will not a great and good spirit have spent itself among us in vain—and we shall be doing something more worthy of his memory, than cutting up his body to divide it among our sects, even as we have mangled the blessed Saviour before him, who is alike the brother, the friend, the Master of us all. Above all, let us not overlook the Father. "His will be done on Earth—even as it is done in Heaven." PHRENOLOGY.

[For the Christian Register.]

ADVANTAGES OF EARLY PIETY.

MR EDITOR,—Every day's experience, convinces me of the importance of laying, in early life, the foundations on which to build a religious character. Early piety gives to inexperience a *charm*, that invests it with more than worldly wisdom. It yields a heartfelt discipline, that will check all romantic views of life, and will prompt that gratitude to God, for the daily manifestations of his goodness, which will help on the religious principle to the close of life. Early piety influences the mind to a rational apprehension of the uncertainty of present being, so that the duty of progress and the right employment of every moment is duly appreciated. Again, the duty of examining ourselves, instead of being made the work of old age, or suddenly called into exercise by sickness, or other causes, will by an early consecration of soul and body to God, 'grow with our growth, and strengthen with our strengh,' making the truth apparent at all times, that life will prove valueless, unless it shall testify for us in the great day. If then a supreme importance is to be given to the fleeting hours of this span of existence, how considerate we should be in the first steps! Shall they be upward to the throne of God, in prayer for aid? or shall they be downwards, to grasp the fruits of selfishness and sin for a season?

What are thy thoughts, O my soul! upon this most important subject, now, that youth has lost its freshness, and thou art immersed in the cares and vexations of mature life! The soul breathes the following response, which is affectionately addressed to the young, particularly to young men. —'Had my early being been given to God, how many false opinions, how many hasty judgments, I should have been saved from! how many paths of evil in which I delighted to walk, I should have never known! Thoughts, confined to earth, and earth's lowest pleasures, would have given place to holy meditations, and the influences of sense, been overcome by the benign encouragements of virtue. And then again, future plans of life would have been more humble, and of course less liable to reverses and consequent disappointment. Companions, too, would have been selected for their moral worth, rather than for their otward distinction or appearance.' The foregoing is a picture drawn from my own experience, and although I have to bless God for the light which has visited me in a later period of life, I find this very light reproving me for the moral delinquencies of youth, and occasioning a bitter remorse, which I should never have felt, had I heeded the first beams of that light. What a sad mistake, is it! for young men and young women to forego the advantages of early piety, on the grond, that religion is at war with the healthful and buoyant season of youth! drowning it in tears! and that sober manhood or decaying age, are only fitted for repentance and sorrow! But I ask, whence comes this notion of repentance and sorrow? for what are you to repent of? You may reply, "Sin." When is the sin to be committed? in sober manhood, or old age? No, the germs of sin are manifested in the apology you would make for delay, and every day's delay in beginning the glorious work, will but increase the load, which you intend to throw off by repentance and sorrow, in later life. Be not deceived, give yourself to God and religious duty in the morning of life, and you will attain the best possible assurance that its evening shall be happy and unclouded. Y.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 1, 1832.

GENERAL AGENCY OF THE A. U. A.

We gave in our last paper an account of the measures in the different Societies, for the support of the undertaking. There is an objection to the publication of accounts of incomplete subscriptions, we shall therefore merely state that the progress which has *since* been made, will satisfy all the expectations of its friends, and leaves no reasonable doubt of its success. It then appeared to have excited such a warm interest in the minds of Liberal Christians, as to render all further argument on our part unnecessary, and nothing has since occurred to change that opinion.

UNITARIAN MEETING AT PROVIDENCE.

We recently gave a brief account of a Unitarian meeting, in Rev. Mr Farley's Church at Providence, R. I. on the evening of the ordination of Rev. Mr Hall. A friend has favored us with the following account of the proceedings. Our correspondent says:—"Though what I have sent is long, it is a very condensed account, and very imperfect. The meeting was fully attended, and I cannot but hope that the impression was universally made, that the proposition of the Parent Association ought to receive the hearty co-operation of all Liberal Christians."

A special meeting of the auxilliary Unitarian Association in Providence, was held on Wednesday evening, Nov. 15th, to consider the subject of the General Agency. The services were commenced with prayer by Rev. Mr Francis, of Watertown. The President, Rev. Mr Farley, then stated briefly the object of the meeting; which was to consider the proposition of the Parent Association, to appoint a permanent General Agent. He observed that the Directors of that Association have long had this in contemplation. They have become convinced on the most mature deliberation, that such an Agent should be appointed. The operations of the Association have become so extensive as to require it. The general interests of religion, and duty to the cause of Christ, seem to them to demand this effort on the part of Unitarians. The subject is now brought before this Association, and I invite all who may be present to express freely their opinions.

Mr HOWLAND, of Providence, rose and offered the following Resolutions.

Resolved,—That this meeting have learned with great satisfaction the design of the American Unitarian Association to constitute a permanent General Agency, and that the proceedings of the Association thus far in this behalf, meet our entire approbation.

Resolved,—That the present aspects of the religious community, the prevalence of Infidelity in some portions of our land, and the general cause of Christian truth and Religious Liberty, call for increased exertions on the part on Unitarians.

Rev. Mr STETSON, of Medford, then addressed the meeting substantially as follows.

It is because I believe what one of the Resolutions before us affirms, that the general cause of Christian Truth and Religious Liberty calls for increased exertions on the part of Unitarians, that I would do all I could to promote the establishment of a General Agency. There is no sectarian design. It is not a sectarian measure in any bad sense of that term. Sectarianism, in a bad sense, is the endeavor to build up an exclusive party in religion; to propagate a bigoted faith in some particular creed, It would lead to strifes and disensions in peaceful communities and churches. It would introduce a warfare in religious matters. Unfortunately, we have too often seen it displayed, and we all have witnessed its effects. The Unitarian Association has never acted on any such principles. It has never endeavored to build up a party. It has always discountenanced this. From the first, its aim has been to promote the great principles of Protestantism; the right of private judgment, and the sufficiency of the scriptures as a rule of faith and practice.—Its object has been to increase and extend a sincere faith in Christianity; to advance the cause of morality, righteousness, and true holiness; to diffuse sound principles in the community, to make men better, to make them Christians. And it is now desired to act more efficiently in the promotion of these great ends, to do still more in the cause of Religious Liberty and Religious Truth.

Unitarians may indeed be called sectarians in one sense. They support decided principles. They have embodied religious truth in some form. This is necessary. There is no such thing as an abstract religion. It must have some shape or other. Every religious man must believe some principles. He cannot be called a sectarian in a bad sense, merely because he has some form of belief. We find ourselves in the world as it now is—divided into sects. We form one of those sects. We believe a particular form of religion. Ought we to suffer for this? Is it sectarianism in any objectionable sense, that we are drawn together by similarity of religious views, that we act together in favor of the great interests of religion?

We do not act together as a sect, and for a sect; but as Christians for Christianity. We wish to extend a belief in God as our Father, in Christ as our Saviour, in the Bible as our rule of faith and practice. We wish to increase the number of those who make Jesus their pattern, who obey his voice, who walk in his steps, who imitate his example. If we wish to act efficiently in this holy cause, we *must* act together. We must concentrate our efforts. We must have a sympathy in a common cause. We must come together, and strengthen each other's hands, and encourage each other's hearts, and we shall act with power and effect. The more we take part together in favor of religion, in this way, the more we exercise such feelings of benevolence and charity, the more clearly we shall show, that we are *not* working for ourselves as a sect, but for truth, and for Christ.

Such is the religion we believe, and hope to promote. We believe we can do much to advance it. We velieve that we can act upon many, upon whom other denominations cannot. We are in duty bound to act together in such a cause, let that action be called sectarian, or by any other name.

Rev. Mr PARKMAN, of Boston, rose to express briefly the reasons which had led the Directors of the Association to think the appointment of an Agent necessary. The present duties of the Secretary were too various and too arduous, to be discharged by any one who had also to perform the duties of a Pastor. The operations of the Association have within a few years become very extensive. The duties of the officers are continually and rapidly increasing, and it is impossible that they should be fully performed, unless such an Agency is established. It requires one who can give his whole time and strength to their discharge. Such a man is needed to attend to the correspondence and publications of the Association, to be the soul of all its operations.

There are other high and honorable duties to be performed, besides the mere management of the business of the Association. Some one is needed to travel into various parts of the country, to encourage the desponding, to strengthen the weak, to proclaim Christianity to those who do not now believe. An Agent sent by this Association will be listened to, in places where men from other denominstions will not be received. I know of places in the Western section of our country where the preaching of such an Agent as we propose to send, will be heard with joy; places where he can do much for the cause of Christ.

Rev. Mr MAY, of Brooklyn, Conn. observed that although all Liberal Christians are not Unitarians, and though it is to be feared that all Unitarians are not Liberal Christians, yet there are certain great principles which are held by all who call themselves Liberal. They all wish to advance Liberal Christianity. I wish they could all unite in this good work. I wish they all could join in so holy a cause.

I would do all I could to advance the great principles of Protestantism, to teach men to fear God, and to work righteousness. Christ did not come on earth to teach any particulr creed, and therefore I would discard all creeds, all formulas of faith. I would teach men to love God, and imitate Christ, and take by the hand all who would join in such a work. I believe this pure Liberal Christianity should be advanced, because it is adapted to every mind and heart. It will do good. It will lead to true charity and holiness.

Christ did not come into the world to introduce sects and parties. He alone teaches what we should believe, what we should think. To *him* we must go. He did not give his disciples a name. The disciples were first called Christians in derision at Antioch. That name, however, we are all willing to bear, and under that name alone, would that all might act. I would that those who love the principles Christ taught, might all act in unison, in the promotion of true Christianity. Believing as I do, that this Association has done, and is doing much to set forth true Christian benevolence, to advance that charity which would lead us to embrace all who follow our common Master as brethren, whatever may be their speculative opinions, I would do all I can to promote its operations; to make them more extensive and effectual.

I wish we might all preach as our Master did, that we might not seek to propagate a speculative faith, but that we might teach men to "reform, to leave their sins, and to live godly, righteous and sober lives. If we would find what are the principles of pure religion, we must go to the Sermon on the Mount. There they are embodied. These are the great principles which we wish to spread. And let us have charity in all our efforts. Are we not taught to believe that charity is the surest proof of a Christian's faith? It is folly to say that we love God, if we do not love truth, if we do not love our brethren. It is in vain for us to make professions. He is not a Christian who does not possess this spirit of Christ. Was it not this spirit, which he at all times exercised, that was one of the strongest proofs of his divine mission? Was it not this that gave effect to his miracles? Was it not the exercise of this spirit of love towards his enemies at his crucifixion, that led them to exclaim, "truly this was the Son of God"? Our efforts will be in a great measure in vain, until we possess this spirit of love.

There is much said about infidelity. I do not wonder that there is infidelity in the land. I do not wonder that men become infidels, when they see the malice and strife there is among Christians. Can they believe it a religion of peace and love, when they see its professors and teachers reviling one another? Can they think it will promote good will among men, when they see it made the occasion of division? Oh then let us show the pure fruits of Christianity in our lives and conduct. Let us show that we are Liberal, and embrace all who love God and work righteousness. Let us endeavor to preach and live as Christ did, as the primitive Christians did. Let us take away this reproach from our faith, and hasten the time when Christianity shall indeed produce "peace on earth, and good will among men."

Mr President, I believe that this Association has done much to purify Christianity, and bring it back to its primitive simplicity. I believe it has done much in the cause of religion and true charity. I believe the object now proposed, is most beneficial and important. And believing thus, I would do all I can to procure the constant services of a devoted servant of God, to carry on the great work.

Judge STORY, of Cambridge, then rose and said: Mr President,—It is now only seven years, since a few Unitarians met together in Boston, to form the American Unitarian Association. From that time to the present, it has gone on extending the sphere of its influence, and calling together friends from all parts of the country, to carry on its important operations. Those operations have now become so important and so extensive, as in the judgment of the Directors to require the appointment of a permanent General Agent. I know not how any who are liberal in their views, can look back upon the course of the Association, can consider its objects, and not be strongly impressed in its favor. I know not how they can refuse to aid it in the accomplishment of its present design.

The Association was not formed for self-protection. When it first brake ground, it took a bold and liberal stand. It endeavored from the first, as has been said, to promote religious liberty, and diffuse pure Christianity. Has it ever been deemed improper in any country, to associate together for the promotion of such objects?

I stand on the spot where a persecuted man 200 years ago, stood to proclaim the same great principles which this Association has always endeavored to advance. Persecuted himself, he had learned what belonged to himself, as well as to others. He proclaimed, and here he procured for himself and his posterity, the sacred right of private judgment in matters of religion. It was a glorious stand that ROGER WILLIAMS took in support of this right. Religious and civil liberty he declared, should be united. And not in this nor in any other country, can they be separated. These have always been the principles advocated by the General Association, and as citizens, we should come boldly forth in favor of its great designs, and aid it in advancing them.

We have in this country established a government, different from any other upon the face of the earth. A government like ours, a republic, cannot endure, if it has not a moral foundation. The controlling power, public opinion, must be guided and governed by sound principle. It is the knowledge and virtue of the people alone that can preserve us. Christianity must be the basis on which our institutions must rest. The signs of the times are fearful in this respect. There is rising up among us, in the very lower orders of society, infidelity of the worst kind. In our larger cities there are men who are continually employed in disseminating among the poor and ignorant, the grossest principles of infidelity. In newspapers and tracts these attacks upon our religion are carried to thousands and thousands of persons, to corrupt their hearts, and to sink them to the lowest depths of sin and unbelief.

In another part of our country, it is notorious that a different class of men,—that many in high stations of society, are open infidels. At the West, it is believed, that a majority are unbelievers in Christianity. What is to be our situation, if nothing is done to check this current of evils? What security have we for our institutions, if unbelief is permitted to extend into every rank of society? Will not the dark flood sweep away every thing sacred, and holy? Shall we not be brought to a state of anarchy and ruin?

If it is asked, what can we do to prevent this? I answer, we can do much. Our views of Christian Truth are more consonant to reason, and will more readily be embraced than those of many other denominations. Why is it that in certain sections of our country, men high in power are unbelievers? Simply because the forms of Christianity that have been presented to them, are such as they cannot believe. One great object of this Association is to christianize this large class of our fellow citizens. We wish to show them that we do not hold to any of those views which they deem so objectionable. At the meetings of the Parent Association this subject has been considered time and again. We wish to send an Agent to these men, not to proselyte them to our doctrines, but to lead them to Christianity. Experience has shown that they will listen to us, that they will welcome our messengers, that they will embrace our views, that if we do our duty, they will become Christians.

The Association has therefore thought it a duty to appoint an Agent,; a man with powers of mind to meet all the exigencies of the time, to perform what he can of this great work. It now asks aid of all who are liberal in feelings, toward the accomplishment of this design. Duty to their country seems to require it at their hands. There is no security for us if our people are not morally Christian. Let us not indulge the foolish hope that truth will propagate itself. History and experience teach us a very different lesson. It is in our power to aid it on, or to stand still and see our fellow men plunge into the abyss of error and sin. If the friends of Liberal Christianity will not do more than they have, so let it be. But if they will exert themselves in favor of this proposed measure, it will be cheering to the Parent Association, and we cannot doubt, beneficial to the cause of Christian truth.

Rev. Mr DEWEY, of New Bedford, rose, and said. After the remarks which have been made by the gentlemen who have preceded me, had I consulted my own feelings, I should have been kept down by my distrust. But I wish briefly to bear my testimony in favor of the proposed measures. It may be advocated on broad and general principles. The great interests of mankind are concerned in every such movement as this. I did not believe 10 years ago, that I should have had the fears for my country and the world, that I now have. There is now a mighty conflict of opinions. There is a movement going on in every sphere of society, an overthrowing of old established institutions, and a rushing to and fro of men's views and feelings in respect to the future. I cannot think upon the present state of society, without great and almost appalling fears. There is a call for us, an imperative call, to do all we can to diffuse Christianity in the world, so that all these commotions may lead to good.

This Association has always aimed to spread enlightened views of Christianity. In the whole course of my life, I have looked upon this as one of the greatest benefits to the community, to send abroad cheering views of God's truth. Many of the prevalent views, seem to me, to be darkened. In the course of my life, I have been called to witness almost every kind of distress. But nothing have I ever seen produce such unutterable woe, as spiritual distress; distress occasioned by gloomy views of religious truth. This the Association would obviate. It would diffuse a religion of light and virtue.

The call which has been made upon us, on account of the prevalence of infidelity, is indeed an imperative one. We can form no conception of the misery and degredation this would occasion, if prevalent in the land, destroying the peace and comfort of families, the harmony of neighborhoods, the institutions of government, and sweeping away every thing good and holy. An opportunity is now afforded us, to act in a cause second to none earthly or heavenly, the promotion of pure religion in the world. We can act with power and effect. Let there not be found in our denomination that apathy with which we have been sometimes reproached.

Rev. Mr HALL, of Providence, rose to move the acceptance of the Resolutions, and said, I merely ask leave to remark, that the object of all these meetings is to produce action. We may say much upon this subject, but it will all be in vain, unless we act. Our reputation as Liberal Christions is involved deeply. The Agent is to be a permanent one, and we ask for means to enable us to send him forth.

We are endeavoring to establish great truths, and are willing to cooperate with all who are liberal in their views. And as has been said, in another place, if we are to do anything in a measure of this kind, *now* is the accepted time. I move the acceptance of the Resolutions.

Rev. Mr FARLEY, before putting the motion, observed, that a call was now made upon Liberal Christians, which as it seemed to him, it was impossible to resist. As men, as lovers of our country, as lovers of religion we are urged to the adoption of this measure. If we have any regard to our faith, if we would do anything to extend it in the world, O let us join heart and hand in support of the proposition of the Parent Association.

The motion was then put, and the Resolutions were unanimously adopted. The meeting was then dissolved.

CONGRESS OF NATIONS.

There are none of the philanthropic labors of modern times, in which the benevolent spirit of Christianity has been more strikingly manifested, than in the measures and efforts for the abolition of war. And there is nothing which so disarms the infidel of his weapons of opposition, as the evidence which these efforts furnish, of the really benevolent and exalting character of our faith, when operating without any restraint or perversion of its native and legitimate principles and tendencies. The success and spread of peace principles must be a source of unalloyed satisfaction and joy to the benevolent and venerable founder of Peace Societies of this country. May he yet be spared to witness the fulfillment of his wishes, in the final establishment of that grand and most Christian project, of which he has the immortal honor of being the author—a "CONGRESS OF NATIONS, for the amicable adjustment of national differences." That he will be permitted to do this, is indeed to us more a matter of desire than hope. Nevertheless we are far from desponding, though some of the great and experienced among us deem it impracticable. Of this number is the great and good Chief Justice Marshall, as appears by the following letter from him, addressed to the publisher of a recent essay on a Congress of Nations.

Richmond, Sept. 12, 1832.

Sir,—I have received your pamphlet proposing a Congress of Nations for the amicable adjustment of national differences, for which I thank you, together with your note requesting my opinion on it. I have read it with deep interest, and a sincere wish that the attainment of its object were practicable. The argument is well arranged and well supported. The quotations from the New Testament are directly applicable, and the whole spirit of the Sacred Volume inculcates peace. The human race would be eminently benefited by the principle you advance. The religious man and the philanthropist must equally pray for its establishment. Yet I must avow my belief that it is impracticable.

With great respect,
I am your ob't servant,
J. MARSHALL.

The opinion which the author of this letter has expressed in regard to this important object, is entitled to high respect; and had we no hope of a better influence of Christianity on the hearts and lives of mankind, we too should despair of its accomplishment. We cannot, however, but indulge the hope, when we reflect on the progress of science, and especially on the improving influences of Christianity, for only a quarter of a century past, that the period is not very far distant when the hearts of rulers shall be so swayed by its influence,—or at least that the public voice shall so imperatively demand it,—that all national differences shall be settled by a Court of Nations, as the differences between smaller communities or individuals are now settled by our own courts. The humanizing changes that have taken place in the character of war,—the growing odiousness of privateering,—the abolition of the Slave Trade, the widely extended and strenuous efforts of Christians for the extinction of slavery,—and the multiplied monuments of Christian philanthropy which are the praise and glory of the present age, all conspire to give courage to the benevolent heart; to fill it with a stronger and growing trust in Providence, that all the past discipline of mankind is not to be lost upon future generations; that the power of Christianity is yet to be more fully developed; that having hitherto caused 'the wrath of man to praise him,' the 'remainder of wrath' he will yet 'restrain.'

THE OLD NEW ENGLAND DIVINES.

It is a common charge brought against Liberal Christians of the present day, that they have departed from the faith; have abandoned the sound principles held by the

venerable clergy of the past generation. As though Unitarianism was a new thing; as though the principles of Arminius, the doctrine of human ability and the freedom of the will, were some modern invention; and not, as they really are, as old as Christianity itself. We have good reason to believe that an impartial history of the early divines of New England, would bring to our knowledge very many who had not only no sympathies with Calvinism, but who had an unconquerable aversion to its narrow and heart revolting principles. Of many of the venerable divines of the past generation this is known to have been true, whatever may be pretended by them who desire to build up a tottering cause by the influence of revered names.

That very many of the old New England divines were thoroughly Calvinistic in their principles, is not to be doubted; nor yet is it to be doubted or denied that some whose style of preaching, from the habit of the times, was in some degree Calvinistic in its phraseology, and who have been claimed by Calvinists as of their own faith, were nevertheless truly Arminian in principle.

We will give a specimen of the preaching of one who has been claimed as a Calvinist,—with how much justice our readers may judge. In a biographical notice which we recently gave of the late venerable Mr Stone, of Reading, some passages from his writings were introduced, a part of which we now repeat.

In a half-century sermon, from the time of his ordination, he says, among other remarks of a highly practical and impressive character,—

Your minister has never attempted to inform you what are the secret decrees of God; for this very good reason he did not know them. He believes that secret things belong to God; that those, and those only, which are revealed are for us and our children, and designed for instruction and edification. He has never told you that God is the author of sin, because he did not believe it; since an inspired apostle hath said, it is impossible for God to lie; and it is equally impossible for him to do anything that is wrong. But all sin is wrong; therefore God cannot be the author of it. Your minister has never told you, that all the thoughts, words and actions of unrenewed men are sins; because this would tend to discourage the sinner from seeking for divine mercy, which God has required; and because that many thoughts excited in the sinner's mind are suggested by the word and spirit of God. But to suppose the spirit of God suggests sinful thoughts to men's minds, is to represent the Holy Spirit doing the work of Satan, the tempter and adversary of men, which in his view is horrid blasphemy.

And again, in imparting advice respecting the settlement of a minister to fill the place he must shortly leave, he says,—

Let a calm, well informed mind guide your judgment in this interesting business. Attend carefully to the general tendency of your candidate's preaching. If it tends to make you less fearful of sinning, and more negligent in working out your salvation; it may injure many, but can profit none. If he tells you that you can do nothing, or nothing but sin; dismiss him. You need not his assistance to help you, either to sin or to do nothing. If he says you are not fit to be saved unless you are willing to be damned; hear him no more. For he teaches you to counteract the will of God, who says he wills all men to be saved, and come to the knowledge of the truth. Such vain speculations may puzzle and perplex the head, but will never edify and comfort the heart.

RELIGIOUS INTELLIGENCE.

Missionaries to Liberia. Rev. Rufus Spalding, and Rev. S. G. Wright, will accompany Rev. M. B. Cox, as Missionaries to Liberia. They are all Ministers of the Methodist Episcopal Church. A letter of Bishop Hedding, published in the Richmond Christian Sentinel, speaking of the two first named gentlemen, says,—"These brethren as it respects piety, talents, and health, promise great usefulness to that important mission. They are both married, have no children, and will take their wives with them." They are expected to depart about April or May next.

Presbyterian Synod of Virginia. The Synod consists of 4 Presbyteries, in which are 79 ministers. They have under their care 16 Licentiates, and 104 Congregations, containing about 9,500 communicants. The Union Theological Seminary is under the joint care of this Synod, and the Synod of North Carolina.

Reformation in the Catholic Church. We find the following important statement in the correspondence of the New York Courier & Enquirer, under date of Paris, Sept. 29th.

The new sect of which the Abbe Chatel is the chief, is making considerable progress in this country. Its leading doctrines as distinguished from the Roman Catholic faith consist in the denial of all human infallibility whether assumed by the Pope or by Episcopal councils. The service is conducted not in a dead language but in the living idiom of the people. The priests of the new church are permitted to marry. There is no monopoly of the interpretation of scripture. Meagre days and abstenance are suppressed. Dispensations to permit the marriage of persons within prohibited degrees are abolished. The previous existence of the civil contract is sufficient to warrant the nuptial benediction, and no excommunication or other censure of the church, is available against the burial of the remains of the excommunicated party in consecrated ground. The priests of the new faith are chosen by popular election. Six places of worship have already been opened in different parts of the country, and three others are in a state of progress. The Abbe Chatel the founder of this reformation, was a chaplain in one of the regiments of the guards of Charles X., and even at that time had discovered some rays of the light which has since dawned upon him. A sermon is announced for tomorrow by one of the priests of the new faith, in which the infallibility of the Pope and of councils is to be openly attacked. Unhappily, however, the French people in general hold religion of any kind in such sovereign contempt, that there is little hope that the new sect will make much progress, especially in Paris, where infidelity and scepticism are almost universally prevalent. It is said that the delay which has taken place in supplying the bishopricks which have fallen vacant since the period of the revolution, has in some degree been owing to the difficulty of finding three prelates who would consent to assist at the consecration of the bishop elect. In the case of the new bishop of Dijon, it was found necessary to apply for a dispensation to the Pope, to allow the consecration to take place by one member of the episcopacy in place of three, and even for this one it was found necessary to apply to a Spanish refugee, the bishop of Carthagena, the only prelate of Spain whose constitutional opinions have sent him into exile. The other bishopricks which have fallen vacant, those of Versailles, Beauvais, and Chalons, have been supplied by clergymen less unwelcome to the elder dignitaries of the church, through the interposition it is said, of her Majesty the Queen of the French, to whose wishes M. Girod de l'Ain, the present minister of Public Instruction and of worship, has not refused to yield his consent.

DOMESTIC INTELLIGENCE.

House of Reformation The following letter was published in the Daily Advertiser, of Wednesday.

House of Reformation, Nov. 26, 1832.

Mr Hale,—I did not see the communication of your correspondent E. until Saturday, and at two late an hour to answer the inquries proposed by him in today's paper. Will you give them a place in your paper.

His inquiries relate to—The number received; the number sent out; and the character and condition of these last.

When I came to the Institution, Nov. 3, 1827, there were then in the House, 65 boys, 8 girls, 7
There had then escaped and been discharged, 1
91

Since I came, there have been received 257 boys, 52 girls, 309

The whole number received since the establishment, 400
Of this number it has been said above, 18 had deserted and been discharged before I commenced, leaving the whole number who have been under the present government, 382
Of these there remain now in the house 96 boys, 17 girls, 113

Leaving the number who have left, 269
Two very good and one unfortunate boys have died, 3
366
Five have died since leaving, 5
261
Eleven have deserted, 11
250

Leaving the number we have sent out,
Most of these have been apprenticed to farmers or mechanics. A few have been sent to sea or returned to their parents.
Of the 207 boys and 43 girls (250 total) who have been sent out since I have been here, there are of positively good cases, such as are giving full satisfaction to their employers, 188
Of those reckoned as more ordinary cases, 16
Of those who have returned to evil habits, 25
The remainder are those supposed to be doing well, but not recently heard from, 21
250

Of those who are now in the house, 26 are engaged and recommended to go out.

Among those stated as positively good cases, are included most of the boys who have been sent for the worst offences; and of those stated as having returned to evil habits, two thirds were sent for disobedience and vagrancy.

In answer to the inquiry respecting the present condition of those sent out, I will make an extract from the report to the Directors of my last visit among my boys. It was a visit to those apprenticed in the towns immediately south of us.

"In my two days excursion, I visited 43 boys, and found them in circumstances far surpassing my sanguine expectations. There is not one of the 48 who is not on the whole profitable to his master. No master wished to return his boy; only three expressed any dissatisfaction, and the great majority not only expressed their satisfaction, but by word and countenance shewed their attachment to and their interest in them. Three of the masters were absent, but from the information I obtained, they appear fully satisfied. From all I saw and heard I should think, with perhaps two slight exceptions, their masters were good livers, and respectable members of society; the majority positively valuable citizens, and a number among the most respectable members of the community. It is very creditable to these last, that instead of putting their boys further from themselves thus elevated, they are among those most attached to and interested in their boys.

"No boys were reported as being in any immoral habits—all attend meetings on Sunday and most of them the Sunday School. Their winter schooling seems also to be attended to. Four only express any discontentedness, and that of two of them was perhaps too trifling to be mentioned."

There are a few questions which are frequently asked me, and with your leave I will take this occasion to answer them, by the following statements. Of those now in the house,

26 have been in less than 6 months,
36 " " " " 1 year,
11 " " " " 18 months,
15 " " " " 2 years,

19 over that time. These are small boys. They were admitted two young. None are now admissible under 9 years of age. Our chief difficulty is with the youngest.

Between 50 and 60 are received annually, and about the same number sent out.

Of all who have been sent to the house, less than one fifth are foreigners, just one half are Bostonians.

On an average, four tenths are sent under the vagrant act, three tenths for larceny, forgery, &c. and three tenths also for stubbornness and disobedience. Under this charge have been received several of our worst boys; that is worst cases when sent, and sent for acts which would have sent them to the State Prison, but the complain' being made by their parents or some friend, a milder charge was presented than the real one. A considerable majority of those who have been under my care have been pilferers in the strictest sense. I think at least three fourths.

Our chief object is moral discipline; to produce right motives of action; our next, habits of action and industry; our next, intellectual action—to observe, to reflect, to reason, to determine; our next, the mechanical part of education, arithmetic, reading, writing and spelling. Of those now here,

25 have learned to write a copy-hand since received.
30 " " " read in readings.
38 " " " perform the ground rules of arithmetic.

It gives me pleasure as it ever will to answer the inquiries of any of that yet too small number who pity the condition while they blame the conduct of the "*criminal*," and who regard him "*as a man and a brother.*"

I am very respectfully your friend
E. M. P. Wells.

Colonization Society. The Treasurer of the Maryland State Colonization Society has published a statement of recent contributions to the funds of the Colonization Society, amounting to $382.75.

Cholera in New York. It has been stated in the public papers that the city of New York has expended about $110,000 during the visitation of the cholera, in erecting and maintaining the hospitals, cleansing the wards, &c. There is still one cholera hospital kept open in Orange Street.

Cholera at New Orleans. The following are extracts from letters dated New Orleans, Oct. 6th, addressed to a gentleman in New York.

"Our city is in the most deplorable situation ever known. I can assure you there are from 150 to 200 dying here per day. When we meet in the street we congratulate each other on still being alive." Another letter, same date, says: "We have lost many of our most valuable citizens. We have no Board of Health, through which any thing official comes. Hence, we are left to conjecture. You may think you have had cause of alarm in your city; but I am sure it is *nothing* compared to ours. Our cemeteries are literally filled to overflowing; and for the last week, an average of not less than 26 to 40 corpses have remained in the yards over night."

Health of New Orleans. Papers from New Orleans to the 12th inst. have been received. The last accounts are more favorable. The sickness has greatly abated.

Schuylkill Coal. According to the Philadelphia papers, 264 boats descended the Schuylkill during the week before last, with 9790 tons of Coal, making 181,205 tons from the Schuylkill mines this season.

FOREIGN INTELLIGENCE.

FROM EUROPE.

Liverpool papers to Oct. 21, have been received at Philadelphia. We quote the following statement from the Evening Transcript, of Friday.

The British Parliament stands prorogued to the 11th of December, but the Morning Herald expresses a belief that it will be re-assembled to deliberate on the affairs of Belgium and Holland, which have now certainly come to a crisis. The Liverpool Journal of the 20th says: "Things on the continent are drawing to a crisis, which must eventuate in an European war, or a permanent peace."

The London Herald of the 20th says,—

We continue without any further accounts from Oporto, that may be relied upon; it has, however, been reported at Lloyd's, that the Miguelite army had retreated from before Oporto, in order to go into winter quarters. The Miguelite squadron entered Vigo Bay on the 29th of September. Sartorious entered on the 3d of October, and was blockading them at both mouths of the bay. The private accounts from Madrid say that Ferdinand is better, and that he has succeeded in getting rid of obnoxious Ministers, and has determined upon assembling the Cortes, to sanction his daughter's succession to the throne of Spain.

Continual accounts of violence are received from Ireland, in consequence of the enforcement of the tithe claims.

The Plymouth Journal of the latest date, says,—

Enthusiasm in the cause of constitutional freedom in Portugal seems to be prevalent throughout the country. Several recruits for the service of Don Pedro have voluntarily proffered their services in these towns, and having been accepted, they have sailed for Oporto.

General Lafayette's Letter. The Journal of Commerce has published the following letter, with the accompanying remarks.

To all Disunionists throughout the United States:—Listen to the voice of Lafayette! a man who has hazarded his life for the good of our country; who has no private interests to subserve, and no sectional feelings to bias his judgment. The following letter from this veteran apostle of liberty, was received by an American citizen, recently returned from Europe, the day before he sailed. We copy it from the New York Observer:

"La Grange, Sept. 27th, 1832.

"Upon you my dear sir, I much depend to give our friends in the United States a proper explanation of the State of things in Europe. You have been very attentive to what has passed since the revolution of 1830. Much has been obtained here, and in other parts of Europe, in this whirlwind of a week. Further consequences, here and in other countries—Great Britain and Ireland included,—will be the certain result, although they have been injured and betrayed, where they ought to have received encouragement. But it will not be so short and so cheap as we had a right to anticipate it might be. I think it useful on both sides of the water, to dispel the clouds which ignorance or design may throw over the real state of European and French politics.

"In the meantime, I believe it to be the duty of every American, returned home, to let his fellow-citizens know what ill-natured handle is made of the violent collisions, threats of a separation, and reciprocal abuse, to injure the character and question the stability of Republican Institutions. I have too much confidence in the patriotism and good sense of the several parties in the United States, to be afraid those dissensions may terminate in a final dissolution of the Union;—but should such an event be destined in future to take place, deprecated as it has been by the last wishes of the departed Founders of the Revolution, Washington at their head, it ought, at least, in charity, not to take place before the period (not now remote) when every one of those who have fought and bled in the cause shall have joined their contemporaries.

"Most truly and affectionately your friend,
"LAFAYETTE."

A Land Steamer. The Liverpool correspondent of the New York Courier and Enquirer, gives an account of the arrival of a coach in Liverpool, rattling over the pavements, without horses; and with a full load, on an ordinary road, can run at the rate of twelve or fourteen miles an hour.

"Its general appearance," says the correspondent, "is like that of a huge stage coach; the machinery is underneath; the motive force is given to the hind wheels only, which of course propel the fore wheels, and by turning these latter to the right or left, the coach is steered accordingly; the conductor sitting in front, has command of the front wheels by a vertical rod acting with cogs in a quadrant; he has at hand also a communicator to the steam valve, so that by injecting steam, he can accelerate or retard the rate of speed. At his side, too, is a lever extending to the hind wheels, to which is affixed 'a break,' so that the machine may be readily stopped. The engineer sits in the rear, with the fire and boiling apparatus, at the extremity of all which is a circular fanner, turning the engine, to blow the fire."

MARRIAGES.

In this city on Thursday evening, by Rev. Mr Parkman, Mr George P. Milne to Miss Eliza A. Lamburt.

By Rev. Dr Lowell, Mr Ozias Goodwin to Miss Lucy N. Chapman, daughter of Jonathan Chapman, Esq.

In Dorchester by Rev. Dr Harris, Mr Charles Seaverns to Miss Sarah Howe.

In Marblehead, Mr Joseph B. Frost, of Boston, to Miss Maria Bruce.

In Hingham, Mr Phineas French to Miss Eveline Burrill.

In Plymouth, Mr Henry H. Robbins to Miss Mercy M. Eddy.

In Washington City, Hon. J. G. Watmough, a Representative in Congress from Pennsylvania, to Miss Matilda, daughter of Stephen Pleasanton, Esq. Auditor of the Treasury Department.

DEATHS.

In this city, Capt. John Howe, aged 55; Mr Jacob Todd, 49; Widow Hannah Jones, formerly of Barbadoes.

In Charlestown, Mr Joseph Kettell, aged 84, a revolutionary pensioner.

In Tyngsborough, on Tuesday morning, Miss Hannah Lawrence, aged 23, only daughter of Rev. Nath. Lawrence.

In Cincinnati, Mr Henry Mitchell, aged 26, formerly of Nantucket.

In Metamoras, Mexico, Mr Artemas Whitney, aged formerly of Boston.

DR TUCKERMAN'S TENTH SEMI-ANNUAL REPORT,—*for December.*

Just published at the Depository, 141 Washington Street, Tract No. 66 of the first series of the American Unitarian Association, for December,—being "Dr Tuckerman's Tenth Semiannual Report as a Minister at Large in Boston." pp. 44. Price 6 cents.
Dec. 1. CHARLES BOWEN.

SUNDAY SCHOOL ADDRESS.

This day published by BENJ. H. GREENE, at the Sunday School Depository, 124 Washington street, "An Address delivered before the Teachers in the Howard Sunday School, September, 1832."
Nov. 27th, 1832.

CHRIST AND CHISTIANITY.

L. C. BOWLES, 362 Washington street, proposes to republish from the London edition, "Sermons on the Mission, Character, and Doctrine, of Jesus of Nazareth," entitled 'Christ and Christianity.' By W. J. Fox.—Containing forty Sermons. It will be published in two royal 12mo vols. of about 300 pages each, handsomely printed, and furnished to subscribers at a low price, neatly bound in cloth.

Those persons who wish to promote the work, will please make early application, as but a small edition will be printed. Dec. 1.

MONTHLY ANTHOLOGY.

Those curious in American Literature, may procure at this Office a complete set of the "Monthly Anthology," neatly half-bound in calf. Dec. 1.

NORTH AMERICAN REVIEW.

For sale at this Office a perfect copy of the first 3 volumes of the 'North American Review,' half-bound in calf. Dec. 1.

UNITARIAN ADVOCATE,

For November, 1832

This day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. VI. No. 5, for November, 1832.

CONTENTS.

The Efficacy of Prayer. The Gospel teaching by Example. The Festival of Thanksgiving. Orthodoxy vs Harvard.

Intelligence.—Agency of the American Unitarian Association. Unitarianism in Ireland. Unitarianism in England. Nov. 27.

CHRISTIAN REGISTER—Vol. XI. No. 41.

Wanted No 41 of the current volume of the Christian Register. Those of our friends who can conveniently spare this number will do us a favor by forwarding it by mail, directed "Christian Register,—Boston."

TOMB FOR SALE,

A new Tomb, under one of the churces in this city, for sale, at a reasonable price. Inquire at this Office.
Boston, Nov. 1832.

PROSPECTUS
OF THE
WORKINGMEN'S LIBRARY.

At the late annual meeting of the Middlesex County Lyceum, of which Hon. Edward Everett is President, a committee of five, consisting of Samuel Dana, M. D., Rev. Converse Francis, Robert Rantoul, Jr. Esq., Rev. Andrew Bigelow, and Bernard Whitman, was chosen to issue a series of cheap and popular publications. This Committee have authorized their Chairman to publish a Circular, and give some notice of their designs and intentions. In compliance with this vote, the following statement is submitted to the public.

1. We have found that the great body of our population want interesting reading, and are desirous of obtaining useful knowledge. We have also found that most of those publications which have been issued to supply this demand, do not answer the purpose. They are not sufficiently plain and intelligible; and they do not come home to men's business and bosoms. This deficiency we desire to remedy. We may fail, but we shall make the attempt.

2. We have also found that Lyceums have been organized in most towns. In many, there is a deficiency of lecturers. Dependence is therefore placed on our friends from a greater or less distance. This system is already failing. We hope then to furnish lectures for all such institutions. We hope our pamphlets may be read publicly, and thus be instrumental in saving many Lyceums from destruction.

3. We have therefore determined to commence the publication of useful books. Two volumes will be furnished in the course of the year, if the circulation will warrant. We shall give the name of '*Workingmen's Library*,' as descriptive of our design. All disputed questions in religion and politics will be scrupulously avoided. Each writer will be answerable for his own statements and opinions. It is expected that each member of the Committee will furnish one or more articles in the course of the year. Other gentlemen have engaged to write; and our distinguished President has obligingly offered to furnish us with one or more publication, which we believe will be exceedingly interesting and useful.

4. This is no money-making concern. We have no funds, and we wish for none. The County Lyceum is not held responsible for any charges. The Committee have no capital to expend in this project. Our success in this undertaking must therefore depend wholly on the patronage of the public. We hope all our Lyceums and all our workingmen will contribute liberally to the promotion of this object; and we hope that the circulation of our books will not be confined to this county, nor this Commonwealth.

CONDITIONS.

The Workingmen's Library, will be published in numbers. Six will make a volume of about 300 pages, 12mo.

Price 75 cents per volume, payable on delivery of the first number. Any person procuring six subscribers, shall receive a copy gratis.

The first number will be published in January next, should a sufficient number of subscribers be obtained to justify the commencement.

L. C. BOWLES, *Publisher*,
Nov. 1832. 362 Washington street, Boston.

ANOTHER NEW PRAYER BOOK.

'Prayers for Individuals,'—by Charles Brooks, of Hingham. For sale by B. H. GREENE, Wm. HYDE, and L. C. BOWLES. Nov. 24

'CHRISTIANS CALLED UNTO LIBERTY.'

A Sermon preached at Derry, N. H. Sept. 30, 1832. occasioned by the gathering of a Unitarian Congregation, in that place.—By Andrew Bigelow. Published by request of the Society.

L. C. BOWLES.
362 Washington street.

BIOGRAPHY OF BUCKMINSTER. &c.

Preparing for Publication, A Biography of Rev. *J. S. Buckminster, S. C. Thacher*, and *J. E. Abbot*, to embellished with a Likeness of each.—Designed for young persons. L. C. BOWLES,
362 Washington street.

PRAYERS FOR INDIVIDUALS.

This day published by L. C. Bowles, 362 Washington Street, "Prayers for Individuals." By Rev. C. Brooks. Nov. 24.

TO LET, *and Rent received in Board.*

A Brick House at the corner of Beach Street and Newton Place. Board will be wanted for six or seven young Gentlemen. Possession given the first of December. For further particulars, inquire of

ELIAB STONE BREWER,
No. 414 Washington Street,
Nov. 17. South End.

SCHOOL BOOKS.

The following popular School Books are for sale by
L. C. BOWLES,
No. 362 Washington Street. ☞ School Committees and Teachers supplied on the best terms.

1. *The National Spelling Book.* By B. D. Emerson.

This Spelling Book has been recommended by the Vermont School Commissioners, for use in the Public Schools throughout that State. It has also been introduced into some of the first schools in New York, Philadelphia, Baltimore, Charleston, and the Western and Southern States. It is used exclusively in the Boston Public Schools.

2. *Alger's, Perry's Spelling Book, with Walker's Pronunciation.*

3. *Emerson's Introductory Spelling Book*, for beginners.

4. *Pierpont's Series of* Reading Books, viz:—The Young Reader—Introduction to the National Reader—The National Reader—and the American First Class Book.

These works are used in the Boston schools; the two latter have been reprinted in England, where they are called better works of the kind, than any used in that country. If Murray's English Reader is discarded at home, it is thought to be high time it was in this country. It contains no American feeling or sentiment; and was made to suit the disposition of foreign regions, for times long gone by.

"All interested in the education of youth, must feel highly indebted to Mr Barker for his reprint of that excellent and popular school book—*The National Reader*."—Cambridge (England) Press.

"We hesitate not to say the National Reader is a most valuable manual of school literature."—Sheffield (Eng.) Iris.

"In all respects we believe that it is superior to most of the collections now in this country."—Aberdeen (Scot.) Observer.

5. *Practical and Mental Arithmetic*—On a new plan, in which Mental Arithmetic is combined with the use of the slate: containing a complete system for all practical purposes, in Dollars and Cents. To which is added a Practical System of Book-keeping. By Roswell C. Smith.

The Publishers would urge the attention of teachers to this work, in the belief that it is a great and important improvement in the art of teaching Arithmetic. It has lately been adopted as a text book in Washington College (Penn.) and has been recommended by the Vermont and Rhode Island School Commissioners for use throughout those States, and it is also extensively in use in Massachusetts, Connecticut, New York and other parts of the country. It is used in many places on the score of economy, aside from its intrinsic merit, it being one of the cheapest books extant, embracing all that is valuable in the two systems, mental and practical, at the usual price of a treatise on one.

6. *Frost's Elements of English Grammar*; with progressive Exercises in Parsing, recommended by the Boston Association of Instructers.

7. *Blake's Geography for Children*; with 8 copperplate maps and 30 engravings.

8. *Goodrich's History of the United States*, on a plan adapted to the capacity of youth, and designed to aid the memory by a systematic arrangement and interesting associations.

9. *Questions to Goodrich's United States History.* By Rev. J. Emerson.

10. *Whelpley's Compend of General History*, with corrections and improvements, by Rev. J. Emerson.

11. *Worcester's Second Book for Reading and Spelling.*

Those who have used Mr Worcester's Primer, will duly appreciate his peculiar talents in rendering these "dry subjects" interesting to children.

12. *The Young Astronomer.* By Samuel Worcester.

13. *Walsh's Mercantile Arithmetic*, an improved edition.

14. *Boston Reading Lessons*, for Primary Schools.

15. *Walker's Geometry*, with practical applications.

Though prepared for schools, this work has recently been introduced as a text book in Cambridge University.

16. *Grund's Elements of Natural Philosophy*, with Practical Exercises.

17. *The Academical Speaker.* By B. D. Emerson, author of the National Spelling Book.

This work consists of short and spirited extracts in prose and verse, including dialogues, which have been selected with strict reference to the exercise of speaking.

18. *Hall's Lectures on School Keeping.*

Ten thousand copies of this work have just been engaged for gratuitous distribution in all the school districts of the State of New York, by order of the Legislature.

19. *Hall's Lectures to Female Teachers.*

20. *The Political Class Book*, by the Hon. William Sullivan.

This is a work which it is universally said should be put into every school and into the hands of every citizen in the country. It has been proposed in the Legislature, to order its introduction by law into all the public schools in the State.

21. *The Moral Class Book*, by Hon. William Sullivan.

This work has met with almost unexampled success, every copy of the first edition being sold. A new edition will be published shortly.

22. *The Easy Reader.* By John Frost.

23. *Parley's Tales about America*, in French.

24. *View of the United States.* By Rev. H. Hildreth.

25. *The Child's Botany.*

26. *A Third Book for Reading and Spelling.* By Samuel Worcester.

New Work, just published:—Book Keeping, designed to be used in Schools, calculated for Farmers, Mechanics, and Traders, mostly by single entry. By Michael Walsh, author of the Mercantile Arithmetic.

No subject perhaps is more important than Book-keeping, to be introduced in our common schools. It ought to go hand in hand with the study of Arithmetic.

☞ *Teachers and School Committees are respectfully invited to call and examine any of the above works, or to send and receive copies for that purpose, gratis.* Dec. 1.

The Ladies' Magazine and Literary Gazette, Edited by Mrs Sarah J. Hale. No. 11, Vol. V. Just published by MARSH, CAPEN & LYON, No. 133 Washington Street.

CONTENTS.

Original Miscellany. The Plate; The Common Place Book of an Octogenarian, No. 3; A Peep through Time's Telescope; Early Studies of Madame Dacier; Sacred Scenes, No. 2,—The First Storm: How ought Woman to be educated, (selected); A Chapter to be Read.

Original Poetry. Stanzas written in the Autumn; The Common Place Book of an Octogenarian, No. 2.

Literary Notices. James H. Wilder's Oration; The young Christian, or a Familiar Illustration of Christian Duty; Female Education in Spain; Westward Ho! A Tale; Lectures, &c.

To Correspondents. Nov. 15.

NEW BOOKS

EXCITEMENT, or a book to induce young persons to read,—containing, Remarkable Appearances in Nature, Signal Preservations, &c. 'Illustrations of Political Economy,' No 5. YOUNG MAN'S OWN BOOK. Young Lady's Own Book. CHILDHOOD. CALMET'S DICTIONARY OF THE BIBLE, a new edition, revised and enlarged.

SELECTED POETRY.

[From the Token.]

THE QUAKER.

BY MISS H. F. GOULD.

The Quaker stood under his smooth broad brim,
In the plain drab suit, that simple and trim,
Was better than royal robes, to him,
Who looked to the inward part,
Foregoing the wealth and honors of earth;
And emptied his breast of the praise of birth,
To seek the treasures of matchless worth
Reserved for the pure in heart.

And he heaved a sigh at the lofty look
Of the mitred head o'er the gilded book;
And a view of the costly drapery took
With a meek and pitying eye.
"Alas!" said he, as he turned away
From the splendid temple, the grand display,
"What honor to worldly pomp they pay,
In the name of the King Most High!"

Then he looked around on his proud land,
Where those of his faith were a suffering band,
Enchained in the conscience, and under the hand
Of merciless power oppressed.
"I'll seek," said the Quaker, "a happier shore,
Where I and my people may kneel before
The shrine we erect to the God we adore;
And none shall our rites molest!"

And sick of the sounding of empty things,
Of beggarly strife in the island of kings,
His dove-like spirit unfurled her wings,
For a bold and venturous sweep.
She wafted him o'er billow and spray,
'Twixt the sea and the sky, on a pathless way,
To a beautiful sylvan scene, that lay
Far over the boiling deep.

And when he came down unruffled and staid,
Where along the skirt of the peaceful shade,
The Schuylkill and Delaware rolled, and made
Their friendly waters unite.
The Indian sprang from his light canoe,
The bird to the topmast bow withdrew,
And the deer skipped up on the cliff to view
The new and unseemly sight.

But the tomahawk dropped from the red man's hand,
When he saw the Quaker advance, and stand
Presenting his purse, but to share the land
He had come to possess with him.
And scanning his bland and noble face
Where goodness was all that his eye could trace,
He haughtily smiled at its hiding place,
Far under the hat's broad brim.

"Thou'lt find," said the Quaker, "In me, and in mine,
But friends and brothers to thee, and to thine,
Who abuse no power, and admit no line
'Twixt the red man and the white,
Save the chords of love, as a sacred tie;
For our one great Father who dwells on high,
Regards the child with an angry eye,
Who robs from his brother's right!"

The Indian paused—and the Quaker stood,
The righteous Lord of the shadowy wood,
Like the genius of thought, in his solitude,
Till his spirit, the inner man,
Became too mighty to be repressed
Beneath the drab on his ample breast,
Had moved, and with neatness and plainly dressed,
Came forth, as his lips began.

"I may not swear, but I'll prophecy—
This lofty forest that towers so high,
Must bow—and its stately head will lie
On the lap of its mother earth!
When the stroke of the axe shall its pride subdue,
And its branching honors the ground shall strew,
To shelter the peaceful hearth!

Where now the poor Indian scatters the sod
With offerings burnt to an unknown god,
By gospel light, shall the path be trod
To the courts of the Prince of Peace,
And, here will commerce appoint her mart;
The marble will yield to the hand of art;
From the sun of science the rays will dart,
And the darkness of nature cease!"

And thus did the vision of prophecy
Expand and blaze to the prophet's eye,
Till it grew so vast and arose so high,
That the gentle words that hung
Like a string of pearls, from his cautious lip,
On their silver thread, he was fain to clip,
Lest something more than the truth might slip,
For once, from a Quaker's tongue.

But the trees quaked too, at the things he spoke,
For they knew that the "knee of the knotted oak"
Must bend, ere the vow of the Quaker broke;
And they bowed, and kissed the ground.
The hammer and the axe had abjured repose;
And the mountains rang with their distant blows,
As the forest fell, and the city rose,
And her glory beamed around.

Her laws were as righteous, pure and plain,
As the warm in heart, and the cool in brain,
To bind the strong in a silken chain,
Could in wisdom and love devise,
The tongue needed not the bond of a vow,
And man to his fellow-worm did not bow,
Nor doff the screen o'er his open brow,
To any beneath the skies.

The Quaker passed on from land to land,
With the lowly heart, and the open hand
Of one who felt where he soon must stand,
And his final account give in,
For long had he made up his sober mind,
That he could not depart, to leave mankind,
With the ample fields of the earth behind,
No better than he had been.

And bright was the spot where the Quaker came,
his hat, his drab, and his name,
That will sweetly sound from the trump of Fame,
Till its final blast shall die.
The city he reared from the sylvan shade,
His beautiful monument now is made;
And long have the rivers their pride displayed
In the scenes they are rolling by.

MISCELLANEOUS.

LIBERIA.

The African Repository has recently published a letter from two highly respectable colored men, to Rev. Mr Gurley, in regard to the Colony at Liberia. They were deputed by their friends in Natchez, to visit Liberia, and make report of the condition and prospects of the Colony at Liberia. The authors of this report have determined on removing to the Colony with their families. They have ere this, probably sailed. We presume they were of the company of emigrants referred to on the last page of our last paper.

Washington, Sept 27, 1832.

Dear Sir,—Having been requested by the free colored people of Natchez, to visit Liberia, and see for ourselves the true state of things there, that we might make to them a correct and full report in regard to the prospects opening before free men of color who may settle in that Colony, and having just returned from Africa, we present, through you, to our colored brethren, in the United States, the following brief statement.

On the 30th of June, we anchored at Monrovia, and remained in the Colony nearly three weeks; during all of which time, we were anxiously engaged in making inquiries and observations, and endeavoring to learn the true condition and prospects of the people. We had the opportunity of examining nearly every settlement, and witnessing the actual state of most of the Colonists. When we arrived, and set our feet on shore, we were treated with a kindness and hospitality far beyond our most sanguine expectations, and which made us feel ourselves at home. There was not a man that did not take us by the hand, and treat as brothers. We felt, for the first time, what it was to be free and independent. The people there possess a spirit of liberty and independence, such as we have never seen among the colored people of this country. As a body, the people of Liberia, we think, owing to their circumstances, have risen in their style of living, and their happiness, as a community, far above those of their colored brethren, even the most prosperous of them, that we have seen, in the United States. They feel that they have a home. They have no fear of the white man or the colored man. They have no superiors. They do not look up to others, but they are looked up to by them. Their laws grow out of themselves, and are their own. They truly sit under their own vine and fig-tree, having none to molest and make them afraid. Since our return, we have been in the houses of some of the most respectable men of color in New York and Philadelphia, but have seen none on the whole, so well furnished as many of the houses of Monrovia. The floors are, in many cases, well carpeted, and all things about their dwellings appear neat, convenient and comfortable. There are five schools, two of which we visited, and were much pleased with the teachers, and the improvement of the children. We noticed very particularly the moral state of things, and during our visit, saw but one man who appeared to be intemperate, and but two who used any profane language. We think the settlers more moral, as a people, than the citizens of the United States. The Sabbath is very strictly observed, and there is great attention to the things of religion. We attended church several times, and one of us being a minister of the gospel, of the Methodist church, preached three times, to large and very attentive congregations. There must have been from three to four hundred at each religious service; all well dressed, and apparently respectable persons. We visited the poor-house, and found there four sick and infirm persons, one of whom made a good deal of complaint for want of supplies and attention. We found only two other persons in the Colony who expressed any dissatisfaction, and we had much reason to doubt whether they had any good cause for it. The soil at Caldwell and Millsburg is as fertile as we ever saw, and much like the lands on the Mississippi. We saw growing upon it, pepper, corn, rice, sugar-cane, cassada, plaintains, cotton, oranges, limes, coffee, peas, beans, sweet-potatoes, water-melons, cucumbers, sousop, bananas, and many other fruits and vegetables. We saw cattle, sheep, and goats; also, swine and poultry in great abundance. Wherever we went, the people appeared to enjoy good health; and a more healthy looking people, particularly the children, we have not seen in the United States. We were there in what is called the rainy season, (although it rained hard but once, for about half an hour, during the whole three weeks of our visit,) and instead of the heat being oppressive, we had constantly a fine breeze, and the air was as cool as it is at Natchez, about the last of September.

We ought to say, that our voyage was very pleasant, and nearly all those who sailed with us from Norfolk (158) appeared to enjoy themselves well! Just before our arrival at the Colony, a few were taken sick, and two children, (one an infant,) died soon after they were landed. Our own health while in the Colony, was perfectly good, although we were much exposed to the night air. We must say, that, had what we have seen of the prosperity of the Colony of Liberia, been reported to us by others, we could hardly have believed them; and are therefore prepared to expect that our own report may be discredited by our colored brethren. We wish them to see and judge for themselves. Whatever they may say or think, it is our deliberate judgment, that the free people of color will greatly improve their character and condition, and become more happy and more useful, by a removal to Liberia. There alone can the black man enjoy true freedom; and where that freedom is, shall be our country.

GLOSTER SAMPSON.
ARCHY MOORE.

SLAVES LIBERATED BY PAGANS.

The following article is by a correspondent of the Southern Religious Telegraph.

In the introduction to his commentary on the Epistle to the Romans, Professor Stuart notices a circumstance in the history of the Jews who resided at and near Rome, in the time of the Apostles, which appears remarkable, and so far as we can judge of its character, highly creditable to the moral feelings of the idolaters of that city.

About sixtythree years before the Christian era, Pompey overran Judea with a conquering army, and caused many captive Jews to be sent to Rome. "There they were sold into slavery as was usual in respect to captives taken in war. But their persevering and unconquerable determination to observe the Sabboth and to practice many of the Levitical rites and customs, gave their Roman masters so much trouble, that they chose to liberate them, rather than to keep them. As there was a large body of persons so liberated, the government assigned them a place opposite Rome, across the Tiber, where they built a town which was principally inhabited by Jews. There Philo found them just before Paul's time." It appears from the facts stated by the Professsor in the following paragraph that their religion at length was regarded with attention, if not cordially embraced, by some of the Roman matrons.

"When the first impression arising from the degradation of captivity and slavery began to wear away, the Roman citizens seem to have looked at the Jewish community with some degree of respect, or at least with not a little of curiosity. Whether it arose from the disgust which delicate females among the Romans felt for the obscene rites of heathenism which they were called to practice or to witness, or whether it sprung from a curiosity which is characteristic of the female sex, the fact was that in Ovid's time, (about seventeen years after Christ, or from the beginning of the Christian era) some of the most elegant and polished females thronged the Jewish assemblies. The poet, therefore, advises the young men of the city, if they wished to see a splendid collection of its beauty, to go to the *Sabbath day solemnities of the Syrian Jews.*

It is not strange, moreover, that some of these should become proselytes; as Josephus relates of Fulvia, a noble woman. By degrees the men also, as was natural, began to frequent the assemblies of these once despised foreigners.* At this custom, about the close of the first century, Juvenal pours forth his contempt and indignation unsparingly in one of his satires.

* The circumstances narrated in these extracts will enable the reader to understand why Paul had so much to say concerning the Jews and the Jewish religion in his epistle to the Romans. Many of these Jews, no doubt were converted to Christianity, who with the heathen converts composed the church of Rome. The authorities to which the Professor refers, are Josephus Dio Cassius and Suetonius, &c.

[From the Rural Repository.]

AUTUMN.

Autumn comes. The Spring with her flowers—the Summer with her heat and thunder is past; and Autumn—sear, fruitful Autumn, appears at last. Well, so it is—and so it is and has been—and so it will be, while the seasons come and go over our earth. Autumn is pleasant—Autumn is sweet. True, in it there is a shade—a more sober aspect thrown around us. But it is as the soft twilight of eve, closing over the theatre of mirth, of bustle and confusion. Like the youth, who has been, by the flight of time, brought to the sedateness of manhood—so is Autumn. Along the horizon the dark hills stretch away, bearing the heavy forest—the vales are no more an ocean of living green, but they are wide and naked—the hand of the reaper has been there, and nought but the short, yellow stubble, and the fresh, tender growth which followed the swing of the scythe, lays before the eye. Plenty—the harvest of the year—the toil of the husbandman, is here. Bending to the earth and trees, whose fruit one by one, as the breeze stirs through its branches, strikes the earth, ripened and delicious, by the sun and rains of the by-gone Summer. The song of the bird wakes not the echoes of Autumn—but in its stead the crickets, beneath the soft, bland beams of a meridian moon, join in one solemn song which throws over the listener, a shroud of thought, pointing backward to the things which have been, which now are past, and which shall be no more. Autumn—Autumn—there is a thousand recollections connected with the season. I love the social few, who have with me passed over the flowers of spring—who have laughed away the sultry hours of summer beneath the projecting arms of the oak, or took the cool draught at the bursting spring—I say, I love to meet them again, when the heat of the summer is tempered away, and Autumn reigns over the wide earth. I love to repeat the sweet communion which we have had together. I love to catch the tear which glistens in their eyes, as they bend along the world below, and catch the expression, which doubly saith, 'All things must fade' It seems to me that feeling grows stronger at this season. It seems as if we, too, with the departing year, were hastening to a close, and that now, even now, we were treading the threshold of eternity. And again, the rich banquet which is spread over the earth, inspires us with a noble gratitude to its Giver and Benefactor. We see pictured out in 'bold relief,' the certainty of a Supreme Being, and cannot refrain from adoring him for his goodness.

Well there is an Autumn in the life of man. Oh may those whom this season has touched, smile sweetly amid Spring and Summer—or, in other words, may they be cheered by the lovely offspring, whose tread is on the sweetest of flowers and such as stand proudly amid the ripening summer. Then the Autumn of man is charming. He can look back and trace his seasons as passed by him, with calm contemplation, and smiling serenity—viewing, in his imagination, his idolized few, following his steps, slowly approaching the spot of felicity which he now occupies: and fondly stretch his fancy away, when the *Autumn* too, is o'er—when its last shade has lingered on his, and his follower's head, and the Winter of death is thrown over the scene.

NEW WORK ON MINERALOGY AND GEOLOGY.

JUST published by CLAPP & HULL, and for sale at the Bookstores, the first volume of 'FAMILIAR LESSONS IN MINERALOGY AND GEOLOGY, designed for the use of Young Persons and Lyceums. By JANE KILBY WELSH, Author of "The Pastime of Learning, with Lessons in Botany."'

This volume is complete in itself, comprising the subjects of Mineralogy and Conchology. It contains 400 pages, and the Lessons are illustrated by *seventy-seven* well-executed Engravings. A vocabulary of the terms used in these studies, and an ample Index to the subjects and the figures, are added.

The author and the publishers have received testimonials from gentlemen conversant with the sciences treated of in this work, of their favorable opinion of its merits, some of which are given below.

Extract from a Letter to the Author, from Professor Hitchcock, of Amherst.—'Allow me to say, that I am pleased with your work in general, and think that by interweaving domestic scenes with Natural History, you will attract more to its pages than by a naked exhibition of facts. I think it will do much to advance the cause of Natural History, of Virtue and Religion.'

Extract from a Letter to the Author, from Professor Webster, of Cambridge.—'The perusal of your work has afforded me much satisfaction. Many works, designed wholly for young ladies or beginners, are too learned. You have made Geology far less repulsive to young minds than any one who has preceded you. I beg you to be assured I feel a deep interest in your work. I wish youall the success that you can desire, and shall be happy to aid you if in my power.'

Extract from a Letter to the Author, from Professor Nuttall, of Cambridge.—'I have looked over your manuscript, and think it will prove useful and acceptable to those who wish a plain introduction to Mineralogy, &c.'

Extract from a Letter to the Author, from Mr. Francis Alger, of Boston.—'I have read with no little interest the manuscript which you have entrusted with me, and am satisfied that its publication should not be delayed. By blending, in the form of domestic scenes, lively moral and religious reflections, with naked facts and details in science, you have given a character to your work, which happily adapts it to the wants of *young students;* while its easy, familiar style, and conformity in arrangement with the latest and most approved systems, cannot fail to lay open to their minds, as well as to general readers, a competent knowledge of two of the most important branches of Natural History.'

A Letter to the Publishers, from Mr. Josiah Holbrook, of Boston.—'I have lately examined the manuscript of a treatise on Mineralogy, by Miss Welsh. The plan, materials, and spirit of the work, I have no doubt, from the slight examination I have been able to give it, will render it an acceptable gift to the cause of Science and of Popular Education, and am therefore glad to learn that you have concluded to give it to the public.'

Boston, Nov. 1832.

DEMARARA.

This day published by L. C. BOWLES, 362 Washington Street, "*Demarara;* A Tale, by HARRIET MARTINEAU:" being No. IV. of "Illustrations of Political Economy."

"Till now, ye have gone on and filled the time
With all licentious measure, making your wills
The scope of justice; till now, as many such
As slept within the shadow of your power,
Have wondered with their traversed arms, and breathed
Their sufferance vainly. Now the time is flush
When crouching marrow, in the bearer strong,
Cries of itself—No more."

From the Leeds Mercury.

"If we mistake not, this little tale will do more to spread true opinions as to the horrors, the unnatural anomalies, the unprofitableness and ruinous character of slavery, than a hundred elaborate disquisitions or controversial pamphlets. She examines the subject with the eye of a political economist, and finds the slave system full of absurdity, mischief, and ruin: she looks at it in the light of Christianity and morality, and finds that it is at war with religion and virtue; she tries it alternately by the test of its effects on the masters and on the slaves, and the result, in each case, is, that it is naught."

From the Monthly Repository.

"We can only add our recommendation of this Number, and of the series, to that of the universal periodical press. Those who delight in poetry and pathos, in dramatic and pictorial power of a high order, we refer to the prayer of Cassius, the hurricane and the death of the overseer, and the flight, chase, and catastrophe in the eleventh chapter. We may look long before we find these descriptions surpassed."

Oct. 20.

NEW BOOKS.

Preparing for publication BIBLE HISTORIES, for Children, with fifteen fine wood engravings. It is the design of this volume, to set forth the leading characters and events of the Bible, in the form of single stories, which may be, at once attractive to children, and impress upon their minds the most striking lessons of virtue and moral beauty recorded in the sacred volume. It will be printed with neatness, and illustrated with fine wood engravings from very beautiful designs. It is directed to Parents, conductors of Sunday and other schools, as a most desirable book for the young.

In Press, and will be shortly published, STORIES ABOUT BOSTON, by Robin Carver, with numerous engravings on wood. This work will be issued in a style that will make it very suitable for a Christmas and New Years' Present. Among the cuts are a "View of Boston," "Governor Winthrop and the Indians," "Samoset and the Pilgrims," "Fifth of March Massacre," "Liberty Tree," "A Man in the Stocks," "Trinity Church," "Tremont House," with many others. It contains a connected account of the City, with numerous revolutionary adventures and anecdotes of Winthrop, Sir William Phips, James Otis, Hancock, Samuel Adams, &c. &c. It has been the aim of the writer to combine as much as possible, instruction with amusement, and to relate such events as must always be interesting to American children.

WOMAN, in her Social and Domestic Character, By Mrs. JOHN SANDFORD.

THE COUSINS' JOURNEY, or sketches of American Scenery.

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Just received on consignment, Siberian and Spotted Ermine Robes.

10 Siberian Squirrel, No. 1,
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Oct. 6.

ELLA OF GARVELOCH.

This day published, by L. C. BOWLES, 362 Washington Street, "*Ella of Garveloch*," by HARRIET MARTINEAU: being No. V. of 'Illustrations of Political Economy.'

From the London Spectator.

"Ella of Garveloch is a tale of *rent;* a far more amusing and interesting story than is usually told of *love.* But love there is also—love, and incident, and character, and scenery, drawn as closely to the life and spirit as if there had been no such thing as political economy in the world. In science, none of the illustrations have been sounder; in story and interest, we think Ella of Garveloch beats all its predecessors. The character of the idiot Archie is inspiration—it is genius; the Wizzard of the North himself might have been proud of this conception. The character of Ella is as beautiful and strongly marked as any thing in the most popular romance."

In Press,—No. VI. "WEAL AND WOE IN GARVELOCH."

Nov 17.

MY RELIGIOUS EXPERIENCE,
AT MY NATIVE HOME.

Just published at the Depository, 141 Washington Street, Tract No. 65, of the first series of the American Unitarian Association—for *November*—entitled "My Religious Experience at my Native Home. By Warren Burton." pp. 32. Price 5 cents.

Nov. 3. CHARLES BOWEN.

AN INQUIRY,

Into the Doctrine of the *Two Natures* of our Lord and Saviour Jesus Christ. By Rev. JASON WHITMAN. Just published and for sale by L. C. BOWLES,

Oct. 20. No. 362 Washington Street.

BLANKETS, TABLE CLOTHS, CANTON AND COTTON FLANNELS, FRENCH AND ENGLISH MERINOS, ETC.

ELIAB STONE BREWER, No. 414 Washington Street, has just received,

2 bales London Blankets of superior quality and various prices.
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2 pieces very superior Claret and Quaker Drab Thibet Cloth.

Nov. 17.

NEW BOOK FOR CHILDREN.
"*Annette Warrington.*"

This day published by BENJ. H. GREENE, at the Sunday School Depository, 124 Washington Street, "Annette Warrington," an Original Work. This is the first of the series advertised a few weeks since in the Register. It contains about 300 pages and is embellished with a fine copperplate engraving.

Also, just published, "Brooke and Brooke Farm," by Miss H. MARTINEAU. 200 pages.—"The Young Christian," about 300 pages.—"Cheering Views of Man and Providence," by Rev. WARREN BURTON, 264 pages. 3t. Oct. 17.

LOCKE ON THE EPISTLES.

For Sale at this Office, 'Locke's Paraphrase and Notes on the Epistles of St Paul.'

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